The Bombay Guardian.

VOL. XXIV.—NEW SERIES.—No. 47. SATURDAY, JANUARY. 18, 1879.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—SIMPLY to oblige the manager of the Glasgow Bank, a merchant allowed his name to appear in the list of shareholders, though he owned no shares. He now wants to get his name taken out of the list, but Lord Young has decided that he must bear the responsibility of having allowed his name to be used falsely. The stock in his name amounts to £3600 and he is liable under the first call for £8000. We are not sorry to have people suffer for these tricks in trade that are thought to be so sharp in these days, and which are worthy of "the heathen Chinee." Many may think that it is paying rather dear for a constructive falsehood, the mere loan of one's name, to lose £8000, but a few lessons like this will help to elevate the standard of mercantile honesty.

—WE are happy to mention the return from England of the Rev. Mr. and Mrs. Roberts of the Ch. M. Society, after less than a year's absence. It also gives us much pleasure to mention the arrival of the Rev. Mr. and Mrs. Ferris for the Am. Presbyterian Mission at Kolapore.

—IN a recent number of *The Nineteenth Century* Professor Tyndall writes as follows:

Consider the cycle of operations by which the seed produces the plant, the plant the flower, the flower again the seed, the casual line returning with the fidelity of a planetary orbit to its original point of departure. Who or what planned this molecular rhythm? We do not know; science even fails to inform us whether it was ever "planned" at all. Yonder butterfly has a spot of orange on its wing; and if we look at a drawing made a century ago, of one of the ancestors of that butterfly, we probably find the self-same spot upon the wing. For a century the molecules have described their cycles. Butterflies have been begotten, have been born, and have died; still we find the molecular architecture reproduced. Who or what determined this persistency of recurrence? We do not know; but we stand within our intellectual range when we say that there is probably nothing in that wing which may not yet find its Newton to prove that the principle involved in its construction is qualitatively the same as those brought into play in the formation of the solar system. We may even take a further, and affirm that the brain of man organ of his reason and his sense—which he can neither think nor feel, is also mblage of molecules, acting and react- law. Here, however, the me- anical science come to an deduce from the physical *rain molecules the least of* ensation or thought, we helplessness. The as- ith the matter of the brain, as the association of light the sun. But whereas in the have unbroken mechanical con- n the sun and our organs, in the gical continuity disappears. Be- ar mechanics and consciousness a fissure over which the ladder of asoning is incompetent to carry us. therefore, accept the observed association as an empirical fact, without being able to bring it under the yoke of *a priori* deduction.

In connection with the above, it occurs to us to remark that while science has undoubtedly extended her domain very greatly in certain directions in these latter days, she has also in other directions sustained grievous losses. She has voluntarily abandoned territory of greater value than that which she has acquired. Science beholds a marvellous plan in nature involving the harmonious cooperation of earth and air and ocean and light and darkness, heat and cold and electricity, and sun, moon and stars, a plan that utterly fails if a single one of ten thousand conditions is wanting; and yet with regard to the question, Is there a designer? Science can only answer, I know not. Nearly 3000 years ago, the Psalmist said, The heavens declare the glory of God, and the firmament showeth his handiwork; but Professor Tyndall assures us in the name of modern science, that neither the heavens nor any part of the material world, nor any phenomena that come under our observation, can give us the least hint of a Creator. What then does Science find? it finds a *principle*, it finds a *law*. What makes the seed germinate when placed in suitable soil, at a certain season of the year, enjoying certain conditions of moisture, heat, light and actinic influence, and grow to be a plant with leaves, flowers and fruit perfectly known beforehand to the man that puts the seed in the ground? the answer given is that there was some *principle* at work to secure all the processes involved in this transformation. But the man of science never saw this principle, and his conception is a step into the unseen and immaterial as great as the Psalmist's recognition of a Creator. It appears to us that science is in her dotage, when she affirms that nature makes no report of any Creator. Says the apostle Paul, "The invisible things of Him from the creation of the world are clearly seen, even his eternal power and Godhead; being understood by the things that are made; so that they are without excuse." That is to say, nature proclaims a Creator not to the apostle Paul but to mankind generally, even to the heathen. The fool hath said in his heart, No God, no traces of any God any where, only a principle. Mr. Tyndall has a vast deal of information that common people have not, but common people have some knowledge that he has not and what they have will be found to be vastly more valuable than what he has. Science, so-called, is the victim of a miserable vanity. She despises that which is level to the apprehensions of common men. Just as the priest wishes men to be dependent upon him for religious knowledge and privilege, so the man of science cannot bear that men should have any knowledge for which they are not indebted to him.

—WE have seen a Prospectus setting forth a proposal for a Bombay Temperance Hotel to provide a resort for the lower classes, seamen and others visiting this city who desire to avoid the bad examples and enticements so numerous here, and ensure for them such refreshments as shall suit their means. "Visitors and residents are to enjoy all the advantages to be obtained in other hotels as regards board, lodging, baths &c., but no liquor will be allowed on the premises and none but sober persons admitted." Capital will be raised to the amount of Rs. 12,000 in 600 shares of 20 Rs. each, half to be paid on allotment. From the array of letters of the alphabet accompanying the names given, we understand that this movement emanates from the Good Templars. Applications to be addressed to the Rev. B. Blake, Free Ch. Mission, Mr. A. Rule and others. Such an institution as is proposed is very much needed and we have ourselves mentioned this as one of the wants of Bombay. A really good hotel on total abstinence principles, would be a great accommodation not for the lower classes only, but for others. Perhaps our friends in Calcutta could give us some hints with regard to this matter.

—WE have received the 27th monthly issue of The *Vedarthayatna*, being the 13th number of the second volume of the Rigveda Sanhita, in Sanscrit, Marathi and English with comment in Marathi. This is the number for last June. It contains Hymns 112 and 113. The commentator occasionally confesses his inability to explain the allusions in the text; for instances, the 4th verse of hymn 112: "With these favours through which the Wandering Son of the two mothers pervades all, impetuous among the impetuous, by the power of his son; and with those favours by which Trimantu became wise, with these, O Asvins, do come hither." The 113th hymn is addressed to the dawn and has a good deal of poetical merit.

—WE have been favoured with the 17th Report of the United Pres. Mission in Rajpootana. On the staff of this Mission are fifteen ordained Missionaries and Medical missionaries of whom four are in Europe. Besides, there are other European workers, men and women. In addition to the stations hitherto occupied, Oodeypore has been now taken up. Owing to the long drought and scarcity, the last year has been a trying one The largest number of Native Christians is found at Beawr, where the communicants number 78; at Ashapoora, 51; at Todgurh, 39; at Ajmere, 34 &c. Total number of communicants 273. 90,200 patients have been treated at the four dispensaries. On one of his tours the Todgurh missionary gave about twenty exhibitions of magic lantern accompanied by explanations that involved the setting forth of the Gospel. At all the stations, mission work in all its variety has evidently been carried on with diligence. As a specimen of the trials incident to mission work, the withdrawal of a Catechist who had been connected with the Mission from the very beginning may be referred to. He was baptized by the Rev. Dr. Wil-

son in January, 1860 and his case is prominently mentioned in the life of that missionary, p. 524; yet his removal from the mission is now spoken of as a matter of congratulation.

—We make a remark or two in connection with the letter of A. B. C. The letter of the Rev. Mr. Fenn had reference, we suppose, rather to the great body of Native Pastors in rural districts than to the few ordained Native clergymen of high education in the large cities. These men have been converted through the agency of the missionaries and have been educated by them for the pastoral office, and it certainly does not seem likely that the interests of these pastors would be disregarded. The very strong language of our correspondent about the dishonourable slavery of Native ministers when placed under the supervision of missionaries, could only be justified by an *abuse* of the authority committed to the missionary. We believe there are multitudes of Native Pastors who think it no reproach whatever that they should be directed by European missionaries. At the same time, we must acknowledge that where the pay of the Native minister comes to him through the European missionary, heartburnings will very naturally be caused. Satan will easily suggest to the former that he is not receiving all that he should. The missionary is obliged to consider all the exigencies of the work and how best to bestow the limited means at his command, but very likely it will seem to the Native that he is withholding what is meet, and wishes to keep him down socially. So for as we have learned, there is nothing so unpleasant to the Missionary as to have to do with the payment of Native agents. All this goes to show the great importance of that end which Mr. Fenn was seeking to accomplish by his letter, namely the speedy introduction of the self supporting system, and the substitution of Church Councils for the present system.

—Our readers are aware that the American missionaries in the Ahmednuggur field have felt aggrieved by the course pursued by the S. P. G. Mission. The latter have entrusted a great deal of their work to Native agents, some of whom appear to have made representations to the people of a questionable kind. At all events, the two missions were carried on with such different principles and methods that friction and offence would in the nature of things frequently arise. The Am. Missionaries some time ago, addressed the Committee of the S. P. G. in W. India on the subject, submitting a number of facts which had come to their notice and protesting against the efforts made to withdraw enquirers from their care by summarily baptizing them. We understand that Bishop Milne lately had an interview with the Am. Missionaries at Ahmednuggur with reference to these complaints, and that an agreement was entered into to the following effect: The Am. Mission to be undisturbed in its occupation of the region south and west of Ahmednuggur, and the S. P. G. agents not to *begin* work in any village where the Am. Mission was working, in the other districts.

—The Rev. J. Baldwin Brown lately delivered a discourse on the Morals of Scientific Frontiers. It is said that what we want in Affghanistan is a scientific frontier. The *Times* says that as regards this war, the question is not moral but military. These expressions furnish Mr. Brown with a text for an earnest discourse. He says, We are living in an age in which science is doing its utmost to crush morals to death.

"Pure brute strength is the *magnum bonum* in the field of political strategy, and the handling it so as to secure, by its dull, brutal pressure, the arrangement of things which a keen autrocatic intellect considers best for an empire or for a world, is the supreme achievement of the statesman's art. There has been a very marked, I cannot help saying a very deadly proneness to magnify the function of brute force in able hands as the ruler in all mundane affairs, during the last generation; and it finds almost brutal expression and justification in the personal memoirs which the great German Chancellor has allowed to be given to the world. Autocracy, the Divine form of Government; God always on the side of the big battalions; self-preservation the supreme duty; self-interest the only law—these are the maxims which are doing their utmost to drive the Christian creed about human duties and relations out of the world. And the word "scientific" is constantly employed in this region to express considerations from which the morals which are rooted in religion, are studiously banished, while a balance of short-sighted expediencies is set up in its room. Lord Beaconsfields's administration is a hardly concealed attempt to establish the reign of these autocratic ideas in England, and this sciencific Frontier of our Indian Empire is one of latest and direst fruits. Questions of frontier are essentially questions of morals."

The Apostle Paul at Athens said: "God hath made of one blood all nations and determined the times before appointed, and the bounds of their habitation." But Politicians do not choose to leave these things in God's hands and almost all our wars in modern as in ancient times, are waged for the purpose of getting other frontiers.

—We have received from the Secretary of the Bombay Missionary Conference, the following communication, and would draw to it the special attention of our readers in Bombay:

"A series of missionary meetings to be held on the last Thursday and Friday of the present month has been planned by the Missionary Conference. This plan includes the following general meetings. A missionary sermon on Thursday evening; a missionary prayer meeting on Friday morning; and also a meeting in the evening, the subject of which will be, "Bombay as a mission Field." Reports from the different missions and addresses will be made. The evening meetings are to be held in the Framjee Cowasjee Institute. It is hoped by these meetings that something may be done to create a greater interest among the Christians of Bombay, in the different missionary operations which are being carried on in our city.

"A series of Evangelistic meetings similar to those which were held here two years ago, in also talked of. They will probably be held a month later."

—We are indebted to a friend for the following:

Lucknow, 14th. The N. I. Conference of the M. E. Church met here on the 9th and adjourned to-day. The session has been a very pleasant one and the religious services have been blessed to the good of many. Four young men were admitted on trial for membership in the Conference. The total number of members and probationers reported was 2524, an increase of 256 over last year. Two hundred and fifty seven adults were baptized during the last year. The number of scholars of all ages in the Sunday schools is 6907, an increase of 858 over last year. The general condition of the mission is prosperous. The next session of the Conference is to be held at Cawnpore, and an effort is to be made to secure a joint meeting of the two Indian Conferences either at Allahabad or Cawnpore.

The Bombay Guardian.

SATURDAY, JANUARY 18, 187[illegible].

FAMINE AND THE BANYANS.

From one point of view the terrible loss of life in the recent famine, may be regarded as a sacrifice offered to the idol of free trade. In fact, it is very much in the power of the grain-dealers of this country to create a famine at will. Let it be reported that there has been a scant fall of rain in one province, and all the grain dealers of the country understand that their opportunity is come. They immediately agree together to put a high price on their stores of grain and to withhold them from the public until it give the price demanded. Here we have the beginning of famine. There is indeed a large supply of grain in store, but it is not obtainable by the poorer classes, because of the price put upon it. It is well known t at the grain-dealers habitually store up large quantities of grain in good seasons when the price is low, in anticipation of a scant season. Thus there is generally grain enough in the country to meet the deficiencies of this or that province. The grain-dealers are in no haste to forward their supplies to that part of the country where signs of famine have made their appearanee; their opportunity has not yet come. They keep a tight hold of the grain, until the crisis has reached the agony pitch. These Shylocks must have their price though it be a pound of flesh. These Banyans who think it an unpardonable sin to kill a dog, will see myriads of their fellow-creatures perish before they will open their granaries, nor will they for any consideration lower their prices. When others are giving for the relief of the perishing, they too, will give a trifle, for the sake of righteousness, and will lay the flattering unction to their souls, that all the evil resulting from their extortion is thus atoned for. If the graindealers of the Madras Presidency had been willing to sell their grain at a reasonable rate as soon as the signs of scarcity appeared, those who had begun to be in need would have obtained food, and with it strength to continue working, and after that supplies could have been obtained from other provinces. It is well known that want tends to create want, and that in something like geometrical progression. Diminish the supply of food and you diminish the power to work and take so much from the agency employed in creating. And it has been abundantly evident in our Indian Famines, that relief is of no avail unless it comes early. [illegible] in India have begun to [illegible] ble to save them; they [illegible] assimilating food. It is [illegible] one familiar with the [illegible] the reason why so many [illegible] famine in India, is not th[illegible] water in this or that provin[illegible] ousness of the grain dealers. [illegible] of the same caste they have p[illegible] bination such as are unknown [illegible] tries. It is of course well that [illegible] should occupy itself with questi[illegible] gation and railway communicatio[illegible]

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will not suffice. It is even more important that the burden of taxation should not fall in such gigantic proportion upon the class of cultivators. But what is of highest moment is that some way should be devised whereby the grain-dealers should be deprived of the tremendous power they now exercise. Our politicians have a horror of any thing that has the appearance of an interference with what is called free trade. Yet they fail to observe that they are constantly interfering with freedom of trade in all that relates to the raising of revenue. The cultivator cannot be said to own the very grain that he has raised from his own ground by his own labour, until the State has obtained her portion. The opium monopoly is a gigantic interference with free trade. How much free trade is there in salt? When the Indian Government or rather the British compelled the Chinese to admit opium, where was free trade?

'Man's inhumanity to man makes countless thousands weep.' The law of God is Thou shalt love thy neighbour as thyself, and this law is just as binding on merchants as on any; but the law of trade is, Thou shalt get the highest price possible, no matter what misery may result from it to others. Plutus retains his place in the heaven of this world, when all cognate deities have been deposed. The man who has grain when people are dying for want of it, and refuses to part with it at ordinary rates, is responsible for deaths caused by his avarice; he is responsible to God; he should also be held responsible to the state. We do not believe that much will be accomplished by the Famine Commission now traversing India, unless this phase of the matter is looked at and some remedy devised. We are well aware that to interfere with trade is a delicate and difficult matter. But let any one allow his mind to dwell upon the millions of lives sacrificed in the last famine, and judge whether the liberty that demands such holocausts can justly be called by this sacred name.

INTERNATIONAL BIBLE STUDY.

January 26th, 1879.—*Luke* xvi. 19-31.

We are told of a certain rich man and what he did with his money. He wore expensive clothing and fared sumptuously every day, and not merely on special occasions. He lived for himself and valued his money chiefly as it gave him the means of gratifying his love of show and of good living. Our lord sketches him in one verse, but every word tells and the subject of the sketch is brought fully before the mind's eye. ...ve the picture of a successful man of ...rld who is in just the position that al... ...en are striving to attain to. Mul... ...ink themselves hardly dealt ...ence of God does not ...osition. The beggar ...t the gate of this rich ... no medical atten... ...who lick his sores, ...l happy if at any time ...mbs that fell from the ... Nothing could be more ...s circumstances; he was ... of the scale, at the sum... ...ich man appears. And as ...e where the rich man was, ...y exceedingly abhor any approach to the position occupied by Lazarus. The Pharesees, who were covetous and who found fault with Christ for receiving sinners, were invited to look upon these pictures. The glimpse given them of the rich man's dining-hall is sufficiently attractive, and that of the wretched beggar leads them instinctively to gather up their robes lest they should be defiled. But while they look, the views dissolve, the rich man disappears from earth, and though he has a very imposing burial, yet the next they see of him he is in hell in torment, in a condition inexpressibly worse than that in which Lazarus had been upon the earth; and Lazarus, where was he? He is with Abraham, that is, in the very best place that God has for departed saints. The representation of a banquet is still sustained; the angels had carried Lazarus to Abraham's bosom, that is, to the place of honour next to Abraham, at the banquet of God, as John the beloved was next to his Lord at the last supper. The language becomes intelligible when we call to mind that men were accustomed in those days to recline at table. And the poor man who was in torments would be glad to receive the very smallest favour at the hands of Lazarus, even the application of a drop of water to his parched tongue. But there is now no alleviation for him. How sad to think that the five brethren, who have inherited the property left by their elder brother should know no better than to go on living the same kind of life that he had lived. All this is a commentary on the words of Christ, "Make to yourselves friends of the mammon of unrighteousness that when ye fail, they may receive you into everlasting habitations." And also upon the parable of the unjust steward. It would have been well for the Pharisees if instead of despising the publicans and sinners who were coming to Christ they had sought to succour them. Instead of cherishing their wealth as the means of enabling them to live sumptuously, they should have consecrated it to God and sought to make it the means of relieving the wants of the poor and needy; the prayers of these persons might turn out to be a greater reward than any earthly wealth.

We see from this parable or narrative, how the Saviour was accustomed to look upon the scenes of earth. When he looked into the house of the rich man, rich to himself and not to God, he would send a glance through the house and see the poor man in the torment of hell; and when he saw the pious beggar, diseased and hunger-bitten, he looked up and saw him in the paradise of God. And they who have the faith that makes them Christ's, will not neglect to seek the heavenly ointment for their eyes whereby they will be able to correct the falsities of earth with the verities of the world to come. We also learn from this sketch of the fortunes of the rich man and Lazarus that there is a private judgment at death, by virtue of which each individual reaps as he has sown. The judgment of that great day will be for the purpose of vindicating God's justice in the eyes of all his creatures. There is something that we cannot perhaps explain in some of these allusions, unless that we allow that they are of the nature of costume, necessary drapery of the facts. The rich man's body was buried, yet he speaks as though he were suffering corporeal torment; he speaks of his tongue as also of Lazarus's finger. We are to understand either that when the soul lays down the earthly body it has another material envelop; or else the material representation is pictorial and the suffering is really spiritual. But in fact, is not all suffering in the mind? What we call physical suffering is simply mental pain caused by physical conditions. A man that has lost a leg by amputation, will tell you that he sometimes feels pain in his lost leg. But apart from this, we have reason to believe that the torment of the lost will be from the harrowing influence of the truth which formerly they despised. The pleasures of paradise are certainly not those of the table, but as in the earthly picture the rich man is feasting, so for the sake of contrast, the saints are represented as banqueting in heaven. That where I am there ye may be also, is the prayer of Christ for his people. We have not merely Moses and the prophets, but we have Christ and the apostles, but as there were unbelieving Sadducees and Pharisees under the Mosaic dispensation, so there are multitudes of unbelievers in these days loving to fare sumptuously and despising the suggestion that evil things in the world to come await them.

WHATSOEVER THINGS ARE TRUE.

The apostle Paul is about to close the letter which he is sending from his Roman Prison to his beloved converts in Philippi. He wishes to pack away a great deal of instruction in a single verse. Whatsoever is true, whatever is honest, just, pure, lovely, of good report, if there be any virtue, if any thing praiseworthy, think on these things. Give your attention to whatever is true. Be as it were on the look out for facts that come under this description. By things that are true, he means things that are according to truth, and Christ has told us what is the standard of truth, even God's word. That only is true which will bear the fullest light. The fullest light is in the Scriptures; my word shall judge them in the last day, says Christ. A great many things pass for true because men do not occupy themselves with the things that are unseen and eternal. A vast majority of the novels and other light reading with which men occupy themselves in these days, are not worthy of the Christian's attention, because they are not true in any Pauline sense. They ignore the things that the Scripture declares to be of highest moment, and convey the impression that these are not necessary. The principles inculcated are not those that will bear the test of the Bible. Much time is given to the reading of the secular newspapers; here, it is most important to keep in mind Paul's maxim and look out specially for the true, and if we find that it is conspicuous by its absence we shall conclude that our attention would best be bestowed elsewhere. In order that we may occupy ourselves with that which is true, we will find it well to walk as seeing Him who is invisible, to be looking unto Jesus who is the way, the truth and the life, and follow the guidance of the Spirit of Truth. Let God be true though every man a liar. God tells us that the soul is more than the body; let us not fall in with the speech that makes the body to be all in all. Men are loud in their laudations of the wise and great and rich and mighty and high-born, though these may be in opposition to what God declares to be truth. The mind is affected by the food we give it; profited by

truth, damaged by what is not true. It will profit us little to be giving much of our attention to that which is evil, even if our aim is to condemn it; the mind demands some food of a more genial kind. "We have an unction from the Holy One and know all things," "for we know him that is true and are in him that is true." This is what the Christian is in respect of privilege; but if our attention is given mainly to what is not true, we shall not have this divine inheritance. Let us note among our acquaintances those who are true, who are most under the influence of those principles that are destined to abide, who are most closely following Christ, and let us seek their society that we may be helped forward in the same path.

REMINISCENCES. II.

When H. was 12 years of age his father gave him a dispensation from school-life and took him into his own counting-room. He had then recently gone into business with his step-son for the importation of English dry-goods. The only schooling that H. had was before that time. H. was in after years disposed to think that he should have been left at school for some years more; but possibly it was for the best. It often happens in this world that the very abundance of our opportunities hinders us from valuing them and improving them. H. carried with him the feeling that he had much to learn, and a desire to improve such time as he could command in studying. He was very fond of reading and as he got time devoured the books that were in his father's library. Though so many years have gone by, he has a distinct recollection of most of those books. There was Plutarch in eight volumes, and he can remember a particular place in the upper back stairs, of the house, 171 Green St. where in the summer evenings, he would pore over the fascinating sketches of illustrious Romans and Greeks making each his ideal as he read about him. There was Rollin's Ancient History and Xenophon's Cyropedia. This last book exercised a great influence over him and deeply impressed his youthful mind with the conviction that a man who wanted to be distinguished among men, should practice a rigid discipline like that of the youthful Cyrus, learning to endure hardness and keeping his appetites in good subjection. There was Hume's history and he remembers that when he was yet a school boy the coloured cook, a stout woman, Roxana Worthington by name, who was for many years in the family and regarded herself as a corporate member of the same, who did not know how to read but was very desirous of finding out what had been going on in the world before she made her appearance, used to bribe him to come and read to her out of Rollin or out of Hume, at night, when her work was done. H.'s reading was by no means confined to history; his appetite was somewhat omnivorus; The Arabian Nights had a charm for him; so had Scott's novels; but above all, Shakespeare. Shakespeare was a passion with him for many years. For several years after he had been made a clerk, he would in the day-time be running to the Exchange or Post Office or Custom-House, or perhaps be in the hold of a Liverpool ship hunting up the boxes and bales consigned to the house and expediting their landing, or at the store attending to their reception, or in the office copying letters, or keeping books or, in slack times, up in the garret reading some favourite book; in the evening he would be at Sign. DaPonte's learning French, Italian or Spanish, or at home reading Shakespeare or some other book. When about 14 he took lessons on the piano from a burly Englishman, but not fancying his strictness he left off taking lessons and preferred to go on by himself. A great passion for music took possession of him when about 16, when the Italian Opera Company came to New York and for a dozen years, there was hardly any thing he more cared for than Italian Operatic Music.

The following books are still remembered as in the home library, all of which in turn occupied the attention of H. and of his elder sister, between whom a great attachment existed, with great similarity of tastes. Nicolson's Cyclopedia; Memoirs of Duc De Sully; Washington Irving; Good's book of Nature; Locke on the Understanding; Dugald Stewart; Walter Scott; Memoirs of Las Cases (St. Helena); Miss Edgeworth; Telemachus; Saurin's Sermons; Henry's Commentary; Lempriere; Lavoisne's Atlas; Scottish Chiefs; Goldsmith, &c. to which were added many books in the French, Italian and German as these languages were successively studied. We also had the privilege of getting books from the Clinton Hall Library, afterwards the Mercantile Library.

Homunculus does not remember that he was ever in those days, or at any time, spoken to on the subject of religion by his parents. There was no family prayer and perhaps not any in private. Still the family had a pew in St. Thomas' Church (Episcopal) and doubtless thought itself as religious as its neighbours. H. can vaguely recal that once, from Saturday night to Monday morning, he had some uneasiness on the subject of religion; but it passed away.

At the age of 17 H. fancied that he was intended by nature to shine in the world as an author. He thought it was his mission to write some tragedies that would astonish the world by their marks of genius. In the course of a year or two he wrote three or four. One of these was entitled "Henry iv. of Germany," another was Scandinavian in its scene and characters, another was founded on something in Sismondi's History of the Italian Republics. Two, at least, were published, but received no attention from the critics, a thing that was at the time very surprising to the author and terribly galling. Instead of profiting by this rebuke, H. determined that he would yet conquer the attention of men. H. was in those days a great dreamer but his dreams were of a kind that stimulated him to exertion. He was intoxicated with conceit, but knew how to veil this self-admiration so as to appear to his acquaintances a modest, sober-minded youth, with better tastes than the generality of young men. He was thought to be exceptionally moral, but yet would not for all the world have consented that certain facts should be divulged to man. We do not divulge them, and that for the reason that we do not think it would be to the glory of God or the good of any. H. had from his mother, however, a deep sense of obligation and an inablility to tolerate any neglect of it; a horror of every thing mean, at the same time his conceptions of the true standard were vague enough.

CORRESPONDENCE.

"To the Editor of the Bombay Guardian."

Dear Sir,—The Rev. Dr. Fenn of the C. M. S. has shown how strong is the national exclusiveness of the English Christians by penning the offensive epistle in his capacity of Secretary which you have noticed in one of the recent numbers of the Guardian. He reasons as one who has no regard for the feelings of the Native Pastors whom he edifies by coolly telling them that they have no right to the funds collected in England and from Englishmen, and therefore so long as they receive their salaries from these funds, they should not claim equality of position or influence as Missionary workers with their more fortunate brethren who by birth belong to England. They should be under the direction and control of the Europeans, no matter what be their age, their birth, social position, intellectual qualifications, or Christian experience. If the considerations of money are so important, then the sooner the Native pastors bid adieu to the bondage that they are under the better. It is impossible for any man with a high and just sense of honour to submit to such slavery, particularly so after his state of bondage has been openly declared to him from the house-top. This is the second attempt of the C. M. S. Native pastors at their emancipation, and this time they have been crushed in an open way.

I would beg to suggest to Mr. Fenn that it is injudicious for an Englishman to legislate for the Natives of India from England simply on the ground of the information communicated to him by *English* missionaries.

I suggest that the Native ministers of the C. M. S. should be responsible to the Local Committees, and through them to the Parent Committee as the Europeans are, and the Rev. Mr. Fenn will always find honest and educated men of sternly Christian worth to co-operate with their European agents in working in the vineyard of the Lord. It is no pleasure to a Christian worker to receive money for the work he does; and who does not long for freedom from all such connections? The Rev. William Taylor is the model missionary whom every earnest man longs to imitate. Neither the Native nor the Englishman has a right to a salary, and the fact that the Englishman is paid from the funds collected in his own country does not in the least change his position. The Native gets his pay from the English Christians, not because of his nationality, but because he is useful as a worker; neither does the English missionary draw his salary because he is an Englishman, but because he is a qualified agent. And the C. M. S. not only engages the services of the Natives of India, but of men of many other nationalities—Germans, Scotchmen, Irishmen, etc.; and is a Scotchman condemned to a subordinate position because the C. M. S. is an English institution!

Besides the English people need not be proud of their wealth: they should not despise the Natives for their poverty. Would England have been in possession of her fabulous [illegible] if she had not possessed India?

Oh for the spirit of Dr. Wilson! that his mantle would fall upon [illegible] in providence have the di[illegible] Societies—the train[illegible] who nowadays are so[illegible] *missionary field in In[illegible]* Dr. Wilson can never [illegible] tion and position of [illegible] rather resign their [illegible] any of the Natives associa[illegible] Ministry degraded as Mr. [illegible] moment you despise and [illegible] degrade him. The momen[illegible] where he has a right to be[illegible] into a slave; and we do n[illegible] work for the Prince of True[illegible] that every Native Minister wh[illegible] Missionary Society, be it Englis[illegible]

American, has as legitimate and natural a right to his salary or allowance as the native of the country in which that Society exists.

A. B. C.

NOTICES.

A LECTURE will be delivered by the Rev. C. W. Park, before the Young Men's Christian Association in the General Assembly's Institution, Kalbadevi, on Friday evening, Jan. 24th at 8-30 o'clock. Subject, "Missions,—are they a failure?" All are cordially invited to attend.

SUBJECTS of to-morrow's sermons in the Baptist Chapel, Rev. A. Young: morning at 11, A song of Defiance, Ps. xi; at 6 P.M. The childhood of Jesus, Luke 2, 40.

Epitome of News.

SATURDAY, JANUARY 11.

—In a letter to a friend, dated Pietermaritzburg, Natal, November 4, Sir Bartle Frere writes:—"There can be no doubt that there is a great empire in the future between the Cape of Storms and Gardafui. . . . . I wish you could have come on here and seen what part the southern provinces of such an empire promise to play hereafter. It is not easy to make a great fortune here in a few years, as in Australia or America; but a bare subsistence is so easily got, and one so comfortable, that the less ambitious are soon content, and cease to work energetically. Hence the danger of a large proportion of the white population falling into a state of easy-going, lotus-eating, epicureanism. But the northern races thrive here as well as Kaffirs who are quite the finest race physically on this east coast of Africa. But they require ruling: an Arab conquest would be a great help, and still better a Scotch immigration. But even now there are, I hope, the elements of a great dominion which, under the Crown of England, may be greater and more progressive than either Australia or America.

—H. E. Sir Richard Temple has sanctioned the following nominations to the Town Council:—Sir Frank Souter, C.S.I., Dr. Blaney, Mr. Kirkham, and Mr. Douglas, of Messrs. Ritchie, Steuart and Co. Dr. Blaney is re-appointed Chairman of the new Town Council, which is now complete.

—*Times of India*; Baroda: A people's Park was opened to the public and the foundation-stone of a New College was laid yesterday afternoon. Thr arrangements were well conducted and well carried out. The College site is not far from the railway station, and the building, when completed, will be the first thing that will strike a new comer on getting out of the station yard.

—Speaking in the House of Lords of the death of the Princess Alice the Earl of Beaconsfield said: "My lords, there is something wonderfully piteous in the immediate cause of [illegible] The physicians who permitted her [illegible] suffering family enjoined her [illegible] stances whatever to be tempt- [illegible] ance. Her admirable self-re- [illegible] er through the crisis of this [illegible] n safety. She remembered [illegible] he injunctions of her physicians. [illegible] her lot to break to her son, quite [illegible] death of his youngest sister to [illegible] s devotedly attached. The boy [illegible] ome with misery that the agitated [illegible] ped him in her arms snd thus she [illegible] he kiss of death. My lords, I hardly [illegible] incident more pathetic. It is one by [illegible] oets might be inspired, and in which [illegible] essors of the fine arts, from the highest [illegible] owest branches whether in painting sculpture, or gems, might find a fitting subject of commemoration."

MONDAY, JANUARY 13.

—Calcutta, 12: The total number of deserters from General Roberts's force since it was collected at Thull, has been five, all trans-frontier men. The casualties in action have amounted to 128, including four British officers killed and three wounded. 22 camp followers have been killed, seven in action and seven in the Darwaza Pass. Four were treacherously murdered while buying grain in a village in Khost, by men professing friendship; also four stragglers were killed, probably for plunder. The telegraph line which has been laid between Thull and Kurram has been almost unmolested, and hostility seems almost confined to the Mangal tribe and some fanatics of Khost.

—H. E. the Governor goes to Dadur under instructions from the Viceroy. After completing his tour of inspection he goes to Calcutta, which place he reaches not later than the 1st February.

—*Bombay Gazette*; Jellalabad, 9: There is no truth in the rumour of an advance or the despatch of a Mission to Kabul. Major Cavagnari lately despatched a letter to Yakub Khan, but no answer has arrived.

—H. E. Rear-admiral John Corbett, C. B. arrived on Saturday in H. M.'s ship *Euryalus*.

—His Highness Syad Turki, Sultan of Muskat, hearing that two natives of India were being held in slavery at Rostak in the interior of Oman, sent to the Arab chief, who rules in that part, and insisted that the slaves should be brought in and given up to the British Political Agent. Unfortunately one of the slaves, a woman, died on the way, having been ill for some time previous. The other, a boy about 13 years old, is being sent to Bombay. According to his own account, he would appear to be of Hindu parentage, and he states that he was sold in Hyderabad about two years ago to the Arab who carried him into Oman. The importation of Indian slaves into Southern Arabia has been carried on for many ages, and the traffic is believed to have ceased only with the suppression of piracy by the Indian Navy. In the 16th, 17th, and 18th centuries it is known from European writers that the Muskat Arabs systematically raided the western coasts of India and carried off large numbers of women and children into captivity and they were then, no doubt, only continuing a practice of great antiquity. There is still a distinct section (though a small one) of the population of Oman known as descendants of Kutchis who had been brought as slaves from that province.

—Despite the hardness of the rocks lately encountered, the tunnel of the St. Gothard railway is now pierced to a total length of 11,650 metres, leaving only 2,260 to complete it.

—*Times of India*; London, 20: "Outside London and passing to the provincial centres of industry there is abundant evidence that we are in the presence of a dreadful crisis of distress. In the West of England and Cornwall, not only miners but many thousands of handicraftsmen are patrolling the towns out of work; at Bradford there is the same spectacle; at Liverpool the same. Birmingham has been divided into relief districts that the destitution may be systematically dealt with. In Edinburgh a deputation from a meeting of 1,500 unemployed men has waited on the magistrates to beg for work, and as many as possible have been set to clear the snow and ice from the streets. In Hull the distress is so great as to have overwhelmed the usual machinery, and a town's meeting is summoned by the mayor to concert an organised system of relief now that the work-houses are all overcrowded. In Sheffield the distress is reported to be so great as to be without parallel inthe town.

A company has been formed in America for the purpose of establishing a direct line of communication *via* Suez with Shanghai. The City of Shanghai has been selected to make the first voyage, starting from New York on this day.

—General Stewart's army marched through Kandahar on the 8th instant without opposition.

A message from General Stewart despatched previously reports that the advanced cavalry brigade under General Palliser encountered the enemy's cavalry, about 600 strong, and easily defeated them. The enemy's loss was 34 killed and prisoners; our loss was four men wounded.

—*Bombay Review*: The Tartar chiefs of old would signalise their victories by building pyramids of gory heads before their tents. We are more civilized, as was shown by a high official the other day, who, during the famine, expended £15,000 of the starving ryots' money in a pretty drive for a poney-carriage at a favourite station in the hills. And the rich who use it, as they drive from Golgotha point to Aceldama view, are loud in their praises of that æsthetic official, who has given them the means of enjoying such lovely views, and so improving their minds.

TUESDAY, JANUARY 14.

—The Rev. T. P. Hughes, missionary from Afghanistan was present on the 10th December at the annual meeting of the Chester Association Church Missionary Society. In the course of a speech relating to the country through which our armies are now passing, he said they were marching through independent Afghanistan—a country occupied by independent tribes—which would account for the small amount of opposition we had encountered up to the present. He knew the Ameer, who was not an educated man. He could neither read nor write. He argued in this way:—"What is the use of reading and writing when you get hundreds of people to do it for you?" The Ameer was, however, excellently well versed in historical matters, obtained from the clever men of the country, whom the Ameer, like other Orientals, collected about him. On one occasion the Ameer was discussing with him (Mr. Hughes) as to who was the greatest general the world had produced, and the Ameer said that beyond a doubt Napoleon was the greatest general that had ever lived. The Ameer was an abstemious man in public but was a drunkard at home. He was an exceedingly warlike man, and a thorough soldier. Those who saw him at Umballa said that he had all the qualities of an excellent general. There was no doubt, however, that he was a man of great cruelty. He said that, because he had read his (the Ameer's) letters, and because some English people thought he was a very meek and mild man and was badly abused, and ought to be pitied. He must, however, tell them that the Ameer was quite the contrary. When the Ameer got into power, after civil war, there were three persons to whom he was indebted for it. One was his brother, the other his nephew, and the third his son Yakoob Khan, an exceedingly nice young fellow, who had learned English unassisted. The Ameer strangled his brother, his nephew he sent to Lahore, where he died in prison, and his son had now been imprisoned six years in Cabul, and it was rumoured that he had lost his reason. Mr. Hughes said that the Ameer was not a particularly interesting man to discuss, and he who knew him personally knew him to be a barbarian.

—It appears from telegrams received at Pera that during a gale of wind on Dec. 18 the inward-bound steamer Byzantine, belonging to the Fraissinet Company, Marseilles, collided with an English steamer named the Rinaldo, and foundered almost immediately. It is stated that 150 lives were lost About the same time a gale visited Constantinople and its environs. Many houses were blown down, and it is feared that not a few lives were lost. The Turkish papers contain a long list of houses and all kinds of property destroyed. No one can re-

member a gale which has blown with such force.

Wednesday, January 15.

—A Memphis paper says: "We've all been heroic; now we've had enough of heroism; lelt's have drainage."

—*Christian*: Of all the books published at the present season, none, we think, will interest our readers so deeply as "The Life and Letters of Rev. William Pennefather, B.A., edited by Rev. Robert Braithwaite, Vicar of Chippen Campden," (*Shaw*, 10s. 6d.). To know this saintly and sainted minister of Jesus Christ was to love him. But of the large number who date their acquaintance with him from the Barnet or Mildmay Conference, comparatively few knew him intimately or in private. This book will reveal the inner life of their friend as they never knew it before, and they will find that the simplicity of his character, the kindness of his disposition, the holiness of his life, the extent and depth of his influence, were derived from his consecration to God, his childlike faith in his word of promise, and his closet intimacy with the Father of spirits. We hope the memories which the narrative will cooke will lead to a diligent inquiry into the working of the many beneficent agencies which he set on foot, and to a grateful and generous support of them. Not every man so spiritual, so Spirit-filled, has found the complement of his life in a helpmate so like-minded as the lady who, in her widowhood, has with untiring devotedness, in failing health, carried on the Mildmay Missions. Those who owe so much to her revered husband may well resolve that no care as to the needs of these missions to the poor shall cast a shadow over her declining days.

—A murderous assault was committed by a khitmutgar at Lahore on Sunday upon Mrs. Gordon, daughter of Colonel Willes. There was a dispute about money; her throat was cut in two places, but no artery touched, and she is believed to be out of danger. Her assailant afterwards cut his own throat severely, and was arrested.

—*Indu-Prakash*: "There are cries, we are told, "all over Guzerat for the misery that the wildness of Nursey and Company is to bring or has already brought. Persons are mentioned, who were decoyed into investing their dowry gifts of not more thon 300 or 400 rupees into the mill firms, with which Nursey and Co. have been connected, and it is this fact that makes this failure a very disastrous one."

—Some interesting archæological remains have been found at Ali Musjid, and excavations to a certain extent have been made.

—*Overland Mail*, Dec. 27: The Queen spent the Christmas in seclusion at Osborne; the Prince and Princess of Wales at Sandringham.

Mr. M'Clure (L.) has been elected for Londonderry county, in opposition to Mr. Alexander (C.). Mr. M'Clure polled 2,479 votes; Mr. Alexander 1,878.

Lord Carnarvon was married to Miss E. C. Howard, of Greystoke Castle, Cumberland, on Dec. 26.

The marriage of the Duke of Cumberland with the Princess Thyra took place at the Castle of Christiansborg on Dec. 21.

From St. Petersburg it is stated that a peaceful policy has gained the ascendency, and the differences with England in connection with Afghanistan are regarded as being settled.

Prince Bismarck has produced a bad impression in the Liberal circles of Berlin by a memorial on the tariff and the system of taxation, addressed to the Federal Council.

It is stated that a convention between Austria and the Porte, involving Novi Bazar, Bosnia, and Herzegovina. is about to be concluded

A Treaty of Commerce between Austria and Italy has been signed.

News from the Cape has arrived to the effect that preparations are being made for a struggle of more than ordinary magnitude.

Mr. Alfred Sandison, Oriental Second Secretary at the English Embassy at Constantinople, has been made a Knight.

Good service pensions have been conferred on Col. C. H. Brownlow, K.C.B., and on Col. Sir W. Merewether, K.C.S.I., C.B.

Payment of the first half of the call made on the shareholders of the Glasgow Bank was commenced on Dec. 24. It is at the rate of 250*l.* per 100*l.* stock.

The distress and depression of trade continues in all parts of the country; to make matters worse a strike of 100,000 colliers in Yorkshire and North Derbyshire is expected.

Amongst the deaths recorded this week are:—General R. Burn, col.-comdg. Royal Art.; Lieut.-Col. G. Woodroofee, late Bengal Art.; Major W. F. Wright, Madras S.C.; Admiral A. Drew; the Right Hon. Lady C. Whyte-Melville; the Hon. Frederick C. G. Fitz-Clarence Hunloke; Mr. James Duff, M.P.; Lady Lawley; Lady Prideaux; the Hon. Mary A. F. Napier; the Hon. Mrs. Congreve; and Mr. Bayard Taylor.

The death of Mr. Bayard Taylor, the United States Minister to Germany, has occurred at Berlin. Mr. Taylor was born in Chester County, Pennsylvania, on Jan. 11, 1825. The greater part of his career, as is well known, was that of an author and journalist. (He was first a compositor.) In 1862, however, he entered the diplomatic service of his country as a Secretary of Legation at St. Petersburg, and in 1863 he became Charge d,Affaires at the same capital In 1864, having returned to America, he resumed his literary pursuits, and became also a lecturer. The taste for travel which he had always shown continued to distinguish him, and as late as 4874 he paid a visit to Iceland on the occasion of its centennial anniversary.

From Moscow we hear that an express passenger train on the Rostow-Vladikavkas Railway, in the Caucasus, fell off the lines from a height of fifteen metres. The driver and stoker, the guard, and 18 passengers, including General Hientze and several officers serving in the Caucasus, were killed, and thirtyeight other passengers injured.

The total number of letters, post-cards, book packets, newspapers, &c, which passed through the post during the year 1877 was 1,477,828,200, being an increase of 47 per cent. on the number in 1876. This is more than the population of the globe.

—The British barque *Bel Stuart*, put into Red Hook, near New York, on Dec. 9, after a tempestuous voyage. On the afternoon of Nov. 14, about 116 miles off Cape Sable, she was suddenly struck by a white squall, which swept her decks and caused great terror for the time it lasted. At 6 P.M. on the same day, with a fair wind, moderate sea, and all sail set, all hands being on deck, a strange noise like sighting in the air was noticed and the sky became suddenly overcast, although the barometer indicated a rising tendency. The captain and first officer were discussing these phenomena when, without a moment's notice, the sea forward seemed to swell up to meet the angry sky, and swept the bark across her bows, carrying away her foretopmast with all its superincumbent gear, jib, jibboom, foretopmast stays, and maintopgallant mast, and accompanying sails. In a moment the barque was left a comparative wreck, lying in the trough of the tremendous seas which followed the water spout. Capt. Harper declares that two minutes before the catastrophe there was no indication of its approach and that its suddenness seemed to paralyse the crew.

Prince Bismarck has now, in his letter to the Federal Council, advised purely and simply the return to the old Prussian system of fiscal Custom duties, the same as still obtains in France, Italy, and Russia. If this means anything, it signifies that free trade has proved a failure in Germany, and protection is to be restored so far as existing commercial treaties admit of it.

—Mr. Ruskin says that Scott's novels and the Iliad were his only week-day reading when he was a child; on Sundays their effect was tempered by Robinson Crusoe and the Pilgrim's Progress. The novels and the Homer were reading of his own election, but his mother—who wished to make an Evangelical clergyman of him—forced him, by steady daily toil, to learn long chapters of the Bible by heart; as well as to read it every syllable through aloud, about once a year. She selected special chapters to be accurately learned, which as her son says, "established his soul in life."

—The Bishop of Oxford has declined to allow proceedings to be taken against Canon Carter, Rector of Clewer, for alleged Ritualism.

—*Watchman*: The revisers of the authorised version of the New Testament completed on Friday their second and final revision. The company have held 85 sessions, and have spent 337 days on the work, having commenced in June, 1870. The total number of the company is 24, and the average rate of attendance throughout has been 15. There now remains the consideration of any further suggestions that may be made by the American company, and the adjustment of some questions which have been reserved till the end.

—Mr. Henry Varley, who left London nearly two years ago on a preaching tour round the world, has consented to make Melbourne the scene of his future labours, and a tabernacle is to be erected for him capable of accommodating upwards of 5,000 persons. He is now on a journey to England, with a view to completing arrangements for his final departure.

Thursday, January 16.

—In the list of passengers who arrived by tho mail steamer yesterday morning will be found the name of Mr. J. Fleming.

—The *World*:—"The Prince of Wales and Dr. Lyon Playfair were standing near a cauldron containing lead, which was boiling at white heat. 'Has your Royal Highness any faith in science?' said the Doctor. 'Certainly,' replied the Prince. 'Will you, then, place your hand in the boiling metal, and ladle out a portion of it?' 'Do you tell me to do this?' asked the Prince. 'I do,' replied the Doctor. The Prince then ladled out some of the boiling lead with his hand, without sustaining any injury. It is a well-known scientific fact that the human hand may be placed uninjured in lead boiling white heat, being protected from any harm by the moisture of the skin. Should the lead be at a perceptibly lower temperature, the effect need not be described. After this, let no one underrate the courage of the Prince of Wales."

How long will the hand remain moist in boiling lead?

—The Russian losses in the late war amounted altogether to 172,400 men, not including those who succumbed in Asia Minor.

—The son of King Theodore of Abyssinia, who was brought to England after the fall of Magdala, is being educated for the army.

—In Indiana, Warren Tate has been fined 10,000 dols. for contempt of court in having shot Wm. Love in the corridor of the court-room. Love had been giving testimony against him. The remarkable thing is that there was no arraignment on a charge of murd[er]. Love thought the fine outrage[ous]

—*Times of India*: "The Cou[rt] Judge of small Causes was th[rown] siderable confusion by a most [distressing] sad event which happened [while] engaged in examining a wit[ness] Ghandibhoy Jehangir Mody, of M[essrs] dhun and Ghandibhoy, solicitor[s] dropped dead. It was at first tho[ught] fainted, and he was at once remov[ed] library room, but it was soon disc[overed] life was quite extinct. Mr. Easden, [Secre]cary to Goculdass Tejpal Hospital, a[nd] Cowasjee Hormusjee, were sent for an[d] speedily in attendance. They both pron[ounced] the cause of death to have been heart d[isease]

The body was after this removed to the deceased's residence in Mody Khana Street, where an inquest was held in the afternoon. Mr. Ghandibhoy was a hale-looking man of about 36 years of age, and apparently in good health."

—*Bombay Gazette*: "The Official Assignee at Bombay claims to be the secretary, treasurer, and agent to the four Mill companies which were managed by the insolvent Nursey Kessowjee. This claim, if it should be sustained at law, entirely extinguishes the hope entertained by Mr. Kessowjee Naik to secure to himself the commission as agent for the next 25 years on getting the mill creditors to come to an arrangement with him, on his making over to them all the property he is possessed of except the trust estate."

—*Indian Mirror*: "Carlyle was not wrong when he resolved every great thing in this world into a question of clothes. Every one has his dress; the soldier, the judge, the lawyer, the king, the policeman and even our venerable *chaprasi* have their dresses. And why not clergymen? No country but has its respecttve mode of habilitating the clergy. In India a cynical philosophy has endeavoured to make the clergy look as ugly as possible. A shaven head culminating in a fine appendage of hair, slender clothes, and sandal marks on the face denote a priest. In Europe on the other hand, some of the clergymen appear really handsome with their long black robes, their graceful scarlet-hood and their white faces. Is it necessary to insist upon any dress in the case of clergymen? We believe the unanimous opinion of those who refuse to be guided by custom will be that spirituality and not dress should be the distinctive mark of a person who makes religion his profession; and if dress is to be insisted upon, why the simpler the garb one wears the better for all. We ought to detect a clergyman by his simple looks and his simple dress.

Friday, January 17.

—*Advance*: "Mr. K. A. Burnell is doing most effective service to the cause of Foreign Missions. Since he completed his Round-the-World tour he is devoting his time more especially to awakening interest in the churches in this subject. His addresses are packed full of interesting facts. He has enough of them for a hundred-nights' course and we venture to say he would have larger and larger audiences as he went on. He speaks with all his old fervor and rapidity,—allowing no one time to get sleepy, however stupidly inclined,—brightening up his vivid pictures often with descriptions of the ludicrous side of heathen life, touched by his own genial sense of humor, and pleading with all the earnestness of deepest conviction for re-enforcements for the self-consecrated missionaries now so scattered on the broad field. Bro. Burnell believes he is as truly and divinely called to the work as he was twenty years ago to that of a lay evangelist."

—Deaths last week, 493.

—*Times of India*: "From Khandahar the Afghan troops have fled to Herat; from Cabul they seem to have slunk away to their houses; and at the Peiwar Kothal and the Shutar Gurdan Pass they have been deprived of their artillery. It is difficult to see how any sort of ...nce can be made ... Ghuznee, but unless ... very quick ... winter weather may ... far more stu...rn enemy than all the ... soldiers we ...ve yet encountered ... Ghuznee we ...hall have occupied a ...e right through the centre of Af... and cut the country in two. From ... too, we shall only be some 80 miles ...ountry from Cabul, and little more ...at distance from the advance guard ...rum Valley Force."

... "The amount of the property sacri... the precipitate sale of mill and ...hares under the influence of the ...lespondency has not been ascer... as we have seen, by any local statistician, but it would be worth some trouble to arrive at the figure, which, though it might not amount to the total of £20,000,000, which marked the decline in bank shares immediately after the failure of the City of Glasgow Bank, would still, we are afraid, far exceed what is generally supposed. There is but one way of checking the dristrust which is working such mischief: it is to allow the public to see at once the actual condition of the concerns which are the object of suspicions not necessarily justified by anything in their own financial position."

—Same: "We learn by telegraph that the special train carrying troops from Bombay ran into a stationary goods train near Bhandoop on Wednesday evening. The engine was almost destroyed and several carriages upset. Two soldiers and the driver of one of the engines were severely injured.

"On moving the goods train afterwards a second engine ran over and killed three railway employes who were carelessly advancing."

Another account says that the fireman of the special was the only one badly hurt. He Jumped off before the collision.

—The British steamship Vortigern, Samuel H. Palmer, master, bound from Liverpool to Zanzibar, with a general cargo of Manchester goods, coal, rifles, gunpowder, wines, spirits, soap, and provisions, ran ashore at Ras Aluleh, 31 miles west of Cape Guardafui, on the night of Sunday, 29th December. The master, crew and passengers, alarmed by the Somales, left the ship and were brought to Aden in the Str. Anadyr. There were 15,000 rifles on board and 46 tons of gunpowder. The Resident at Aden declined sending any troops to stop the plunder of the vessel.

—The fire at Aongkong on Christmas day, destroyed 368 houses and property of the value of £160,000.

—The Str. *Bokhara* with English mails left Aden for Bombay yesterday morning at 6 A.M.

—The *Statesman*:—The transfer of Mr. Justice Turner from the High Court at Allahabad to the Chief Justiceship of Madras is matter of honest congratulation to the Madras Presidency. Mr. Turner is one of the ablest of H. M. Judges in India. His loss will be keenly felt in Allahabad, where his singular but silent munificence has been a bright example to every man in high possition in the country.

Miscellany.

—The *Watchman* supplies us with this interesting account of the audience granted to the Naples Branch of the Evangelical Alliance by the King of Italy:

Tuesday morning last we received from the Prefecture the formal invitation for the reception at the Palace; and at 1 p. m. we were conducted to the reception-room. The deputation consisted of the Rev. J. Peter, pastor of the French Church and President of the Alliance; the Rev. T. W. S. Jones, Wesleyan Minister, vice-president; and the secretary, the Rev. V. Ravi, Minister of the Italian Mission of the Methodist Episcopal Church, with also the following members of the committee; The Rev. J. Pons, Waldensian; the Rev. G. Carile, Italian Wesleyan Methodist; the Rev. J. G. Gray, M. A., Presbyterian; the Rev. B. Bracohetti, Italian Free Church; the Rev. E. Tread, Pastor of the German Church and Signor Papengouth, Baptist.

The King, after the presentation of the members of the Alliance, listened with the most profound attention, and making signs of approval, to the following address, which was read by the Rev. T. W. S. Jones, and of which we send a translation more literal than elegant.

Sire,—The Evangelical Alliance of Naples, which unites the different evangelical denominations of this city in the unity of the faith and in love, desires to present to your Majesty its respectful homage and good wishes.

Sire, we love the House of Savoy, because under its auspices Italy won her political and religious liberty, and whilst, thirty years ago, the reading of the Bible was punished with the galleys, now the everlasting Gospel of God is preached in its simplicity and grandeur from the Alps to Silibeo.

We love your august dynasty because it has commenced a work which certainly it will achieve —the unity, the independence, the moral and material greatness of Italy.

Sire, the evangelical churches, when they assemble fordivine worship, ever offer earnest prayer to the Most High, beseeching Him to bless your Majesty, your august Consort, the national Government, and the institutions of the country; and these prayers we see answered in that our loved Italy day by day is becoming more consolidated and grows in the esteem and respect of other nations.

We unite our voice and heart with the voice and heart of the nation and of the nations, condemning the execrable attempt on the life of your Majesty: we thank the Divine Providence that has protected the august life so dear to Italy; and we render ourselves the interpreters of the most sincere felicitations of all the evangelical (Christians) of the city of Naples.

Citizens of the Italian kingdom, or friends of this noble country, the evangelieal (Christians) of Naples salute in you, Sire, the hope of the Italian peoples. May God grant you a long and prosperous reign, resplendent with the glory gained by your noble ancestor and by your august father.

It is with these sentiments in our hearts we cry, "Viva il Re!"

After having most cordially accepted the address presented to him, the King entered into familiar conversation with the members of the deputation, asking information about the different Churches, and listening with an interest that exceeded all expectation to the answers given. I felt it was well to make special mention of the educational work supported by the different committees, and, having obtained permission to do so, told in brief words of the six or seven hundred pupils educated in our day, evening, and Sunday schools. This account seemed to excite the King's special sympathy and approval, as implied in his answer to me: "This is a work which does honour to you, and declares you *benemeriti dalla patria* (worthy workers for the country).

The President thanked the King for his cordial reception of the deputation, assuring him of the sincerity and affection with which our evangelical Christians commend him to God in their prayers; and again the King expressed his satisfaction and good wishes for the work; his last words were: "I wish you well in your work, and salute you with affection."

Selections.

LIBERALISM AND LOYALTY.

True Christian liberalism is a good thing. It saves a man from being a bigot. It prevents him from mistaking the sectarian hoot for one of the songs of Zion. It keeps him from fancying that God's being and truth and purpose can be no bigger than this man's particular view of the same. It will not let him hedge himself around with ecclesiastical or opinionative prejudices so high and thick he can see nothing of good and true in his neighbor's field. It takes the pettiness of self-conceit out of a man, and puts him, first of all, into sympathetic relation to God, and fills his soul with measureless sympathies with all mankind. And while it causes him to be charitable towards the beliefs and the believers belonging to other companies in the Lord's one fold, it does not fail, at any rate it should not fail, at the same time to make him, in a clear and downright way, *loyal to his own*!

There is a false "liberalism," which now-a-days not a few affect, that is only another name for a peculiar kind of Phariseeism. Boasting on all occasions of "tolerance," it is intensely intolerant. It hates the "orthodox" cant, and slips into the driest cant of its own sort. It is all amiability and complaisance towards those whose beliefs or disbeliefs stretch out in one direction, but is bitter enough towards such as belong on the other side. It takes more pains to champion the right to doubt than the duty to believe. It is apt to have a fondness for what is vague, an aver-

sion to what is defined and positive. It is especially lacking in the habit of sound discrimination. It is a reaction from one extreme and a leaning over into another extreme. In spite of its pretention, it is narrow rather than broad. In short, it it a cheap counterfeit of the true spirit of liberality, and is but too ready to resort to cheap expedients for winning the popular applause —(*Advance.*)

WHAT IS YOUR LIFE?

BY WM. PLUMER, D.D.

WHAT is your life? An inspired writer says "It is even a vapor, that appeareth for a little time, and then vanisheth away." It flies away as a dream, and cannot be found. Our life is wind. It moves swifter than a weaver's shuttle. It is as a tale that is told. It is swifter than a post. Hume says, "While we are reasoning concerning life, life is gone."

Short as life is we strangely desire each period of it abbreviated. The child longs to be full grown. The youth at school wishes for the day when he will assume the duties of manhood. The man of business lives in hope of the time when he shall retire. It is marvellous how men waste their present moments. I have heard of a fool lighting his cigar with a banknote of some value. The same man committed greater unwisdom than that—he wasted the precious minutes of a whole Summer in doing nothing but iniquity.

Short as life is, it is the seed-time for eternity. Whatsoever a man sows here, he shall be reaping to all eternity. If he sows the wind he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness, he shall reap in mercy. If he sows to the Spirit, he shall reap life everlasting. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and in a blessed inheritance beyond the skies.

Most men's lives are full of toil and care. Many are full of sorrow and disappointment. But, thanks be to God, all men's lives abound in opportunities of gaining and of getting good. Nor ought any to object to the divine arrangement, which fills up a great part of life with duties and responsibilities.

Eevery man life is the beginning of endless, shoreless, fathomless, inconceivable happiness or misery. To the wicked the end of life is the end of all sinful mirth and pleasure. To the righteous the end of their earthly existence is the end of all doubt and pain. There is no middle course. "The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose." Time misspent is not lived, but lost."

In former days public executioners carried an hour-glass to the place of death, and set it down before the unhappy crimlnal, telling him that when the sands were all run, he must close his eyes on earth. Sometimes his spiritual adviser said to him "Your sands are almost run," and he saw it was so. But the sands that measure our days are hidden from our eyes. They have been running for some time. They are running now. They may all be run in another minute. But we may live some days, or months or years. This is our solemn condition. Yet how few are impressed by it.

Some indeed are wise. They live very much each day as they would if they knew it would be their last. They are waiting and watching. Should they at any time hear the cry, Behold the Bridegroom cometh, they would rospond, "Even so, come, Lord Jesus, come quickly." These are wise. They are wise unto salvation. They shall shine as the firmament. They shall be forever with the Lord.

Because these things are so I am resolved,

1. To esteem myself in fault, and to count that day lost, wherein nothing is done for the glory of God, nothing for the profit of my neighbor, nothing for the good of my own soul.

2. Always to do promptly what I can for increasing my knowledge, piety, and usefulness; and not to defer till the next hour what can be done this moment.

3, As "he lives long, who lives well," I will try to think most of the manner of spending my days, and but little of the length of my days.

4. As the number of my days is with the Lord, I may well mind my own business and let him say when, where, and how my earthly existence shall terminate.

5. I will try to set the Lord always before me, and keep in view the early and solemn close of my earthly life.—*N. Y. Evangelist.*

PRINCIPAL TULLOCH AT WESTMINSTER ABBEY.

On Saturday (St. Andrew's-day) a series of special services on behalf of missions was commenced in most of the churches in London. These intercessions were inaugurated three years ago, with the approval of the archbishops and bishops; and St. Andrew's-day having been recommended by the Lower House of the Southern Convocation, on the ground that the Collect, Epistle, and Gospel for that festival have a distinct reference to mission work, the suggestion has been generally adopted. At Westminster Abbey in the morning Dean Stanley preached. After the usual afternoon service in the choir a large congregation assembled in the nave, where it was announced that a lecture would be delivered by Principal Tulloch, D. D., Moderator of the General Assembly of the Church of Scotland. Principal Tulloch said it was an unhappy fact that many in these days were turning away from the living and divine faith of Christ. There was a strain on the old religious bonds more powerful and more fatal than any the Church had hitherto known. Many had left the home of their religious childhood not knowing whither they were going, but walking no longer in the light of Divine love. With many men religion could not be real unless it were won by spiritual struggles—the religion of intellectual manhood had to be fought for in the depths of the man's own spirit, and his faith verified by himself as a living power. When once the spirit of unrest had been really stirred, when the ties of old authority had been broken, they could only be renewed in some fresh form. It was obvious, then, first that the life of religion was to be found in Christ and nowhere else, and secondly, that this life was to be found only in his Word and by his power. The atmosphere of the schools nowhere pervaded the Gospel, nor even the atmosphere of the Church. It nowhere said "This is orthodox; that is heterodox," or that "before all things it is necessary to hold" this or that doctrine. That was not the attitude of Christ. With Him the personal claim was always first—Believe *Me*; choose *Me*, or choose the world. It was always his personal authority rather than the reasonableness of his doctrine that he put forward, and this was one of the most marked characteristics of Christ as a teacher. Christianity was more than any set of doctrines, and Christ more than any traditions of the Church. The Church had not yet exhausted all the meaning of these words, and all the life of them had not been preached through the world. They were the seed of Divine life and love, which would take root downwards and bear fruit upwards, spreading out into trees of righteousness. Living Churches in many lands would grow up from this seed, as from no other planting and no other teaching; and when their prayers went up to the throne of grace, as they had in that venerable Abbey and in many other churches that day, for the blessing of God on all missionary work, they should also pray that this work might be done with the Divine simplicity of Christ and be made powerful, as alone it could be powerful, by "his words of eternal life." The Hundredth Psalm was then sung, and the Dean dismissed the congregation with a blessing.—(*Watchman.*)

A NIGHT IN A TREE.

BY MRS. ANNIE A. PRESTON.

The following pleasant little incident was related by a friend on his way home from the late Grand Army reunion at Springfield, Mass:

A few years back, at one of these gatherings of veterans, as the men were sitting outside of their tents after supper, comparing reminiscences of their army life, a man from the West, whom I will call Col. Josephs, joined a group of New England men, and in his turn at story-telling, related a thrilling tale of personal adventure in a Louisiana swamp. He was sent out with a detachment of skirmishers that had been driven back by the enemy, and being separated from his comrades had wandered off toward the gulf. The night came on, it was fearfully dark, and the tide came rushing in, submerging the boggy morass over which he had been making his toilsome way. He would unquestionably have been drowned had he not taken refuge in a tree.

He climbed up the trunk on sharp, brittle stubs of dead limbs, catching hold of long, treacherous festoons of slippery moss, and at last swinging himself to a place of safety by a clinging vine whose multitudinous tendrils, grasping at trunk, branch and leaf, gave him a strong, though frail support. It was for him a night of terror. Far away toward the distant camp he could hear the occasional crack of a picket rifle which assured him that an enemy was lurking near. He knew that the great swamp was infested by venemous serpents and loathsome reptiles and, worse still, that it was a sort of rendezvous of a small guerrilla band, which was the terror of the Federal pickets. He was faint for the want of food and from the loss of blood from a flesh wound which he had received in the skirmish of the morning, and weary from his long march; deadly sleepy, yet he was compelled to keep awake through fear of falling into the black slough of water beneath him. In this position he remained until the tide subsided and the daylight showed him an aged negro picking his way through the dense mass of vegetation, moist and slimy from the water which had so lately submerged it. He attracted the negro's attention, received a scanty lunch from his hands, and was piloted by him up the bed of a small stream between two lines of rebel pickets to his own camp.

His listeners were all greatly interested in the story and in its hero, and more than one of them wondered at the frequent oaths with which he substantiated every point of the narration. While they sat for a few moments in silence after Col. Josephs ceased speaking, they were joined by Chaplain M.——, who said:

"There will be evening prayers in my tent before we turn in. Are there any here who will join? *You* will come, brother Burton." A gentleman in captain's uniform arose from the grass where he had been lying with his hands clasped beneath his head, and taking the chaplain's arm, said pleasantly to Col. Josephs, "Will you not come, also?" The colonel refused with on oath. Indeed, this manner of speech seemed so habi[illegible]al to him as to b[illegible] avoidable on his part.

The next evening C[illegible]t. Burton on [illegible] turn to the ca[illegible]p fro[illegible] the city, on t[illegible] skirts of the park, overtook Col. Josep[illegible] invited him to walk to the brow of the [illegible] a little distance from which there w[illegible] view of the camp. As they looked d[illegible] the snow-white tents gleaming in th[illegible] the full moon upon the plain below [illegible] spoke of how vividly it brought [illegible] army life, and Captain Burton sai[illegible] greatly interested, Colonel, in t[illegible] which you related last night, and [illegible] to ask you one question in regard [illegible] ous experience."

"Certainly, certainly, sir," said the colonel.

"I want to know if, as the slow, wearisome hours of that dreadful time dragged along you did not promise God that if he would deliver you safely to your friends you would devote the life he had been pleased to spare to his service?"

"That is none of your——business," said the colonel, blazing up in sudden wrath, and turning on his heel he quickly descended the slope, leaving the amazed captain to the solitary contemplation of the scene.

When Captain Burton arrived at the encampment in Springfield, in the beautiful freshness of the sweet June weather, he was much surprised to be greeted with great cordiality by Col. Josephs.

"I have longed for this day," said the handsome colonel, as soon as he could get the old captain all to himself for a few minutes. "I came yesterday morning, and have been in a state of nervous excitement for fear you would not be here. I want to apologize. I was rude to you at the time of our last meeting, but it was because your question came so near home. I did spend the whole of that perilous night in the wilderness in prayer and supplication and promises to God. I believed then, and I believe now, that old Pompey was sent in answer to my petitions to lead me out of my woeful plight to a place of safety. I intended to keep my promise, but it was hard breaking up old habits. There was a continual warfare going on in my heart. I could see the right way, and yet persisted in walking outside it, and cursed and swore, broke the Sabbath, and openly defied God every way in my power. Your question made it obvious to me that I was making myself contemptible—not only to God, but to every person who knew my story. For every reflective mind understands and acknowledges that in a strait like the one I was in that fearful night, the human soul turns instinctively, as it were, to its Creator. I saw, as by a lightning flash, how petty and mean-spirited I had been to flee to him in my emergency, and after my deliverance to deny him as I had been doing for years.

"I could not sleep that night after my heartless rebuff of your kindly expressed interest in my soul's salvation, and rising early I went to your tent, to find that you had been called away by a telegram, and had left on the midnight express. I was deeply disappointed, but resolved to keep silent for a year as to my changed views of life, but to show by my daily walk that I was on a different plane. I have had some hard tussles with the evil one, but with God's help I have come off victorious."

As the two men shook hands their cheeks were wet with grateful tears over the fact that now they could march together as comrades in the Grand Army of the Lord Jesus as well as in "The Grand Army of the Republic."—*Advance.*

THE DOCTRINE OF THE BAPTISM OF THE HOLY GHOST, AS SET FORTH IN THE SCRIPTURES.

BY REV. ASA MAHAN, D.D., LL.D.

Two questions of infinite importance now arise in connection with our present enquiries, namely:—How may we *know* that we have "received the promise of the Spirit," or the promised Baptism of the Holy Ghost, and How may we "walk [illegible] the Spirit," after He has come to "abide [illegible]h us?" The supreme aim of Satan is, fir[illegible]ll, to prevent the in-coming of the Comfo[illegible]and when He has come, to prevent subsequ[illegible]t, "walking in the Spirit." In regard especially to those two supreme purposes of the great enemy, we should not be "ignorant of his devices." To these two enquiries, then, let us now address ourselves.

I. *How may we know that we have received "the Promise of the Spirit?"*

The work of the Spirit, we must bear in mind, is wholy supernatural. The object of all His enduements of power is, not merely to "take of the things of Christ, and show them unto us," but so to reveal Him in us, that we shall "be transformed by the renewing of our minds" into "His image and likeness," that we, "beholding as in a glass the glory of the Lord, may be changed unto the same image from glory to glory," and that, consequently, "the same MIND may be in us that was also in Christ Jesus," we "being in the world as He was in the world." We are "by the Spirit," when He comes to "abide with us for ever," "strengthened with might in the inner man, that Christ may dwell in our hearts by faith," and "live in us." The apprehensions which most professing Christians have of Christ and His Truth, do not exert a consciously transforming power over their hearts and lives, do not enable them to "keep under their bodies," hold in subjection their appetites, tempers, "the lusts of the flesh, the lusts of the eye, and the pride of life," and thus to "rule their own spirits." They have, now and then, under impressive discourses, and in seasons of revival or prayer, awakening apprehensions of truth, apprehensions under which they form new resolutions, and make a fresh start in the divine life. All is evancescent, however, leaving the soul in groaning captivity under the law of sin. When "the Comforter has come," however, there is always a conscious inward enlightenment unlike in essential respects anything ever before experienced, an enlightenment having, among others, such characteristics as these. There is in all cases an apprehension of some truth, promise, or aspect of Christ's character, not only distinct and impressive, but consciously of *supernatural* origin. It may have been given while listening to some discourse, while reading, in meditation, or prayer. Yet the mind will be conscious that the apprehension was not from these, but imparted by a power out of and above ourselves. The truth apprehended, not only assumes a *fixed place* in thought, but has an inwardly transforming power over all departments of the inner life, setting the mind free from old propensities and habits which formerly had despotic dominion, shedding new light upon the whole sphere and circle of divine truth, enabling the mind to "read the Bible with new eyes," bringing God in Christ very near, so that His "glory is beheld with open face," while all the inward and outward activities are endued with new powers.

A special characteristic of this new light is this: The truth apprehended becomes *permanently* as "a fire shut up in the bones," an inwardly impelling principle prompting and constraining to "every good word and work." "The love of Christ constraineth us," and we "delight to do the will of God." "Our meat is to do the will of Him that sent us, and to finish His work." We as naturally go about the work of the Lord as we go to our meals when hungry.

The *form* of the enlightenment and the truth apprehended, may be different in different individuals; yet the ultimate result is essentially the same. The Rev. J. M. Washburn, for an example, thus speaks of what became the leading desire of his mind, when seeking this blessing: "I earnestly craved," he says, "the grace of *continued faith*, craved that I might *abide* in love, and the *conscious presence* of the Holy Spirit. But the subject was dark, and I knew not how to attempt the attainment of so great a blessing. On Monday morning I awoke from sleep about six o'clock, and lay for a minute or two in calm peaceful meditation, when gently as the light of day dispels the darkness of the night, the whole idea came into my mind. It was the still small voice of the Spirit showing the mind *how* to trust Jesus for all things. Before, my faith was wavering; I knew not how to *abide* in love, to *rest* in the conscious presence of Jesus by the influence of the Holy Spirit. Now my mind saw now to ABIDE in Jesus." From this revelation issued that life of light, and peace, and power which that man of God has since lived.

Another individual, after many struggles and failures, at length gave all up into the hands of Christ, for Him to give the Spirit when and as He pleased. "What followed then?" asks the writer. "Nothing but intense rest as I then thought. The next day I was called to special service, for which I found myself endued with uncommon power, and the next, and the next." Thus followed a life to which the subject was led forth "under the power of the Spirit."

Upon Mr. Moody the Baptism came in this form. For a considerable time he had made this one blessing the object of very special thought and prayer. "After the fire in Chicago," he says, "I was in New York city, and going into the Bank in Wall Street, it seemed as if I felt a strange and mighty power come over me. I went up to the hotel, and there in my room I wept before God. I cried, 'O, my God, stay Thy hand!' He gave me such a fulness that it seemed more than I could contain." Thus, this servant of Christ became "the mighty man of God" he has since been.

When any one is thus seeking "the promise of the Spirit," and light thus beams into the mind, making all things new, whatever the *form* of the divine rising may be, let each individual know assuredly that "the Comforter has come." The only question now is, How to *abide* and *walk* in the Spirit?—(*Divine Life.*)

GATES INTO THE PSALM-COUNTRY.

THIS is the quaint title of an admirable book, written by the Rev. Dr. Vincent, pastor of the Church of the Covenant in this city, and just published by the Scribners. Most of the chapters were first given to Dr. Vincent's own people in the form of lectures or sermons. They were listened to with delight, and in their present form will afford similar delight, we do not doubt, to a far larger audience. Their title happily expresses the design of the book. It is not to furnish an exhaustive critical, or even practical, exposition of these inspired songs; but rather to open out to the eye of the reader glimpses of their divine meaning and beauty, and to attune his heart to their blessed melodies. And for the large majority of readers this is the best service that can be rendered them. They lack both the time and thought requisite for the study of elaborate commentaries. But once instructed in the methods and imbued with the spirit of these inspired poems—once past the gates and fairly introduced into the wonderful Psalm-Country—they can wander through its pleasant fields and gather flowers, fruits, medicinal herbs, or precious stones, at their own sweet will.

In the execution of his design, Dr. Vincent has shown rare skill and ability. The work seems to us to be a medel of its kind—scholarly, thoughtful, enriched but not encumbered by the results of the best learning, devout and cheerful in spirit, practical, sensible, and like the Psalms themselves, full of Christ and the Gospel. The style is singularly clear, racy, and incisive. The illustrations are always happy and to the point.

In his love and admiration for the Psalms, Dr. Vincent is in hearty sympathy with the elder divines of the Church. Instead of regarding them, after the manner of some learned modern critics, as belonging to a comparatively low grade of religious life and thought, he regards them as belonging to the very noblest and best, as indicating the high-water mark hitherto reached by the pious consciousness and devout sentiment of the race, In the graphic words of Calvin: "Imo omnes hic dolores, tristitias, metus, dubitationes, spes, curas, anxietates, turbulentos denique motus, quibus jactari solent humanæ mentes, Spiritus Sanctus ad vivum representavit." Or to cite striking testimony of Coleridge: "He told me" (writes Coleridge's nephew) "that after having studied every page of the Bible with the deepest attention, he had found no other part of Scripture come home so closely to his inmost yearnings

and necessities, as the moral and evangelical portion of the Book of Psalms."

All this is brought out in the clearest manner by Dr. Vincent, in "Gates into the Psalm Country."

We would gladly verify our opinion of the work by quoting at length from its bright and impressive pages. We will content ourselves with a single passage from "The Gate to the Sea."

"After all these centuries, God has nothing to add to this, that men let him lead them, in his own way, through the sea, if so he will it. The true philosophy of life, I repeat, is summed up here, in *simply following God.* Over the Apennines there is a wonderful railroad, on which, in a space of less than seventy miles, one passes through forty-three tunnels, some of them of very great length. The road is full of magnificent outlooks, but every few moments you go plunging into a tunnel. And certainly the traveller over this road would show his good sense by sitting still, and being carried along the line of the rail, and not by getting out at the first station, and striking into the mountains to find another path, because he did not like the tunnels. He would be almost sure to be lost and to starve to death. The road has been built to carry him to his destination by the shortest way and he will get there more quickly and safely through the tunnels than in any other way. O if we could only believe the same thing of God's way! We want to build our own road, all out in the light; and the consequence is, it is much less direct than God's, and much more dangerous, and we cannot bring it out where we wish. God's way lies through the tunnels, long ones often; but it is the best road, the safest road. We shall reach the end most surely and quickly by it; and remember it is not all tunnels either. In the region of the high rocks, where the tunnels are needed, are the most glorious prospects. If God's way is partly in darkness, the light places are full of beauty, commanding such outlooks of mercy and love as ought to reconcile us to the intervals of darkness."

Every one of the eighteen "Gates" has its special attraction. We hardly know which we like best. While reading the first, "The Orchard Gate," we feel as if *that* must be the most beautiful. But not to mention others, "The Posture Gate," "The Gate to the Waiting-place," "The Gate to Rest," "The Gate to the Highlands," "The Gate to the Harvest Field," and "The Gate of the Caravans," are no less beautiful. We heartily commend the book to our readers.—(*N. Y. Evangelist.*)

TELEGRAPHIC NEWS.

London, January 9th: The official correspondence on the subject of the re-establishment of native government in Mysore has been published. It concludes with a despatch from Lord Salisbury, dated October 4th, 1877, in which cordial approval is expressed in thx steps taken to promote the retirement of British officers, with the object of substituting natives: the despatch recognises the necessity of postponing the introduction of the changes sanctioned, in consequence of the famine; it also approves of the separation of the posts of tutorship and guardianship of the Maharaja of Mysore, and offers to procure a qualified tutor if required.

Rome, 9th: His Holiness Pope Leo XIII. has published an Encyclical letter directed against Socialism.

Berlin, 9th: Prince Bismarck has now introduced a Bill into the Federal Council, aimed against the Socialists.

London, 10th: Lord Beaconsfield has completely recovered from his attack of gout, which was so severe at first as to cause some apprehensions.—H. M Troopship Serapis has arrived.

Berlin, 10th: The Bill aimed against the Socialists which Prince Bismarck has introduced into the Federal Council contains stringent Parliamentary rules.

St. Petersburg, 10th: The *Journal de St. Petersburg* of to-day announces that the entry of the Amir into Russian territory is not in consequence of the victory gained by the British troops, but is a step undertaken simply with the view to invoke the mediation of Russia. The article which states this goes on to say, that the Amir will receive the sympathetic hospitality, but that the idea of Russia undertaking to mediate is an illusion. This explanation will probably have some influence on the continuation of his journey.

London, 11th: Lord Cranbrook, Secretary of State for India, has expressed his concurrence with the decision to restrict exchanges of officers of the line with the Indian Staff Corps to the rank of subaltern. Acceptance of any application is to be conditional on immediate and suitable employment being available for the former (i. e the line officer.) —Europe is throughout suffering from severe cold and severe snowstorms.—In consequence of the resignation of Baron Cleasby, Sir Fitzjames Stephen has been appointed a Judge.—Arrival—H. M. S. Simoom.

St. Petersburg, 11th: The Budget for the ensuing financial year has been published. The equilibrium of revenue and expenditure is to be maintained by an increase of taxation.

Constantinople, 11th: In the programme of reforms brought forward by Khereddine Pasha, the Grand Vizier, he proposes the reduction of the army to a minimum, and decentralization of the provinces.

London, 13th: The *Times* of to-day, in an article, states that it has reason to believe that information has been officially sent to Yakub Khan that the conditions of peace contain terms such as he can honourably accept.—General Roberts will not resume the post of Quartermaster General after the conclusion of war.—The Midland Institute at Birmingham, containing the largest Sakeesperian library in England, has been totally destroyed by fire.

St, Petersburg, 13th: The Official *Messenger* publishes to-day a Ukase, by which it is announced that commissioners have been appointed to consider the best means to be adopted to effect a saving in the expenditure.

London, 14th: The official investigation into the recent terrible accident on board H.M.S Thunderer, whilst lying at Ismid, attributes the bursting of the gun to imperfect loading.—Edmond Byrne Madden, who was committed for trial at the central Criminal Court on a charge of threatening the life of Her Majesty the Queen, has been sentenced to be detained at Broadmoor during Her Majesty's pleasure. —The distress in the manufacturing districts is increasing daily.—Consols remain unchanged at 95¾.

Vienna, 14th: The *Presse* announces that Russia has refused to entertain a proposal for mediation made by the Ameer.

Paris, 14th: The Government has notified its intention to terminate all existing treaties of commerce with England on the 1st of January 1880.—General Borel, Minister of War, has resigned his post; General Gresley has been appointed his successor.

London, 15th: A terrible colliery explosion has happened at Pontypridd: 58 persons were in the mine at the time and all are supposed to have perished—The liquidators of the City of Glasgow Bank now declare a dividend of six and eight pence, to be paid on February 28th.

Paris, 15th: M. Martel, a moderate Republican candidate, has been elected President of the Senate. —Eighteen hundred Communists in all have been amnestied, and five hundred now remain unpardoned.

London 16th: General Sir A. H. Horsford has been appointed Colonel of the 14th Regiment *vice* Colonel J. Webber Smith, deceased. Sir John Douglas has been appointed Colonel of the 79th Regiment, *vice* Sir A H. Horsford. Mr. Henry Waterfield has been appointed Financial Secretary of the India Office. Sir T L. Seccombe remains as financial adviser to the Secretary of State for India.

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar*, 13:

For Southampton.—Major General Wargan, Mrs E Miller. Colonel and Miss Rawlins, General Sir James and Lady Brind and 2 children, Mrs W H Scott and 3 children, Mrs Coates and 4 children, Mr and Mrs F Morrison and daughter, Miss Alice Berry, Major Bell Mrs M T While, child and infant Dr and Mrs Kiernander, and 3 children, Messrs C Beasley, Stewart, F Nash, G Hickey, J J Edwards, W Cowne, Arbuthnot, Watts and H Williams.

For Brindisi.—Mrs Stiles and Mr T Kennedy.

For Venice.—Mrs Maconachie and infant Mrs MacLaughlin, Messrs F J MacLaughlin, T Troward, Banister and Mr F H Carter.

For Aden.—Ardasir Framjee.

PASSENGERS ARRIVED.

Per Str. *Columbia*, 13:

From Liverpool.—Rev Mr Terris, Mrs Terris, Miss Belts, Mrs Pitman, Miss Pitman, Miss Beren, Pastor Lundberg Miss, Alloff, Miss Anderson, Messrs Dunlop, Pitman, O Heren, Rundles and Gaisford.

Per P. and O. Str. *Mirzapoor*, 15:

From Southampton.—Lieut, Col & Mrs Close & son, Mrs Hilder and 2 children, Major A Douglas, Mrs McL Slater and infant, Mr and Mrs Barnett and 2 daughters, Captain and Mrs Heath, Captain and Mrs Hope, Mr and Mrs J Marshall Lieut Humfrey, Mrs Welchman and infant, Mrs Mcklenburgh & 3 children, Mrs Barker, Miss Lewis, Messrs C S Hardy, A H Browne, W C Burrell, S Elwin, H Livesey, A Dadabhoy, J Banks, J Fleming, Cheer, Dover, J Briggs, H L Shattock and Macleman.

From Brindisi.—Major Blathwayt, Captain T H Haddick, Lieutenant T H Hall, Lieut J R Hobday, Mr and Mrs Swayne, Miss Mills, Messrs C S Taylor, R Souttar, and Bucklan l.

From Venice.—Colonel Simmonds, Colonel Dodd, Mr and Mrs Stohmann, Major Hon. A Stewart and Mr Murray.

From Ancona.—Mr W F Peel.

From Marseilles.—Mr H H Johnson.

Domestic Occurrences.

BIRTH.

Shaw.—January 16th, at Grant Road, Bombay, the wife of W. S. Shaw, of a son.

MARRIAGES.

SHILLIDY—ARMSTRONG—Jan. 1st, at the Mission Church, Shahavadi, Ahmedabad, by the Rev. R. Gillespie, B. A., the Rev. John Shillidy, M. A. to Matilda Adams, daughter of the Rev. John Armstrong, Castlederg, Co Tyrone, Ireland.

WHITTLE—LOBO—January 1st, at Belgaum, at St. Mary's Church, by the Rev. C. Walford Mr S A. Whittle, of the Commissioner's Office, to Louisa Jane, the eldest daughter of Mr. Apothecary M F. Lobo, Bombay Medical Department.

COOPER—PARTRIDGE—January 7th, at Christ Church, Byculla, by the Rev. G C. Reynell, assisted by the Rev A G. Lewis, Charles Philip Cooper, Esq, Barrister-at-Law, Chief Presidency Magistrate, to Beatrice Maud, only child of Surgeon-Major W. P. Partridge, Bombay Army

ERIKSSON—ANDERSON } on the 17th, inst, at the
UNGERTH—ATTOFF } Free Church of Scotland, Bombay, by the Rev D. Mackichan, the Rev, E. M. Eriksson of the Swedish Mission, Narsingpur, to Maria Charlotta Anderson, and the Rev. L. C. Ungerth of the Swedjsh Mission, Saugor, to Vilhelmina Attoff.

DEATHS.

THOMPSON—Dec. 25th, at Hyderabad, Sind, Emily Frances, infant daughter of H. M. Thompson, M. Inst. C. E.

RICHARDS—January 3rd, at Nasirabad, Vera Horatia, child of Stuart Lloyd Richards, Captain H. M 17th Regiment, aged 1 year and 5 days.

ELSWORTHY—January 7th, at his residence, No 5 Clare Road, Byculla, John James Elsworthy, aged 44 years and 4 months.

BLACKWELL—Janurry 9th, at Manmad, Elizabeth Ethel, daughter of Mr and Mrs. J Blackwell, aged 1 year and 11 months.

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